

INDICATING THE VALUE OF ISLAMIC EDUCATION THROUGH SILAT BEKSI IN YOUTH IN THE VILLAGE OF SILAT PETUKANGAN UTARA, SOUTH JAKARTA

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ABSTRACT: *This research aims to analyze the role of Silat Beksi in strengthening character education for teenagers in Kampung Silat Petukangan Utara, South Jakarta. Silat Beksi is an Indonesian cultural heritage that contains high moral and ethical values. This research uses a qualitative approach by collecting data through interviews, observation, and document analysis. The research results show that Silat Beksi has great potential for shaping the character of teenagers. Through the practice of Silat Beksi, teenagers can develop values such*



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as discipline, a sense of responsibility, hard work, and appreciation for local cultural values and traditions. Apart from that, Silat Beksi also promotes a sense of solidarity and leadership, which are important in developing the character of teenagers. This study emphasizes the importance of supporting and expanding the Silat Beksi program in the North Petukangan Silat Village environment as an integral part of youth character education. This involves collaboration between the school, the Silat Beksi community, and the local government to ensure that the values and skills taught by Silat Beksi continue to be applied in the daily lives of teenagers.

Keywords: *Beksi Silat, Character Education, Youth*

A. Introduction

In the learning curriculum, character education is almost present in every education unit in schools, but its implementation is often not optimal. This indicates that there are still many incidents that occur among teenagers, including brawls between students, bullying, and physical and mental delinquency. occurs among teenagers. Because the question is: What is the role of character education in schools? This cannot be left entirely to schools. Character education must involve all levels of society, meaning that the environment outside of school must be able to guide teenagers so that they no longer get trapped in delinquency.

One of the attitudes inherent in teenagers is that they want to be acknowledged, better known as existence. Sometimes this often makes teenagers trapped in negative actions, especially since teenagers never think long about what they are going to do. For example, actions that are often carried out include drunkenness, speeding on the highway, stealing, and often trying illegal drugs. There are many other actions that lead to other criminal acts.¹

This phenomenon makes other groups in society anxious. The attitude of teenagers, as stated above, makes it seem like they are accused of always committing negative acts, so when a criminal act occurs, the public immediately concludes that the perpetrator is a teenager. Even though this attitude is also unwise if every crime is committed by a teenager, the majority makes it seem like everything is there.²

Cases that often surface regarding fights between students have made the community service team feel the need to provide character education guidance through self-defense training to teenagers in the Silat Village area of North Petukangan, South Jakarta. Silat Beksi itself is a martial arts sport originating from Betawi, or what is now called Jakarta. Beksi Silat

¹ Nini Sriwahyuni, "HUBUNGAN ANTARA KONTROL DIRI DENGAN KENAKALAN REMAJA DI KELURAHAN MABAR HILIR," *PSIKOLOGI KONSELING*, 2018, <https://doi.org/10.24114/konseling.v10i1.9633>.

² Sulastris Lastri, Eti Hayati, and Aulia Nursyifa, "Dampak Kenakalan Remaja Untuk Meningkatkan Kesadaran Dari Bahaya Kenakalan Remaja Bagi Masa Depan," *Jurnal Loyalitas Sosial: Journal of Community Service in Humanities and Social Sciences* 2, no. 1 (2020), <https://doi.org/10.32493/jls.v2i1.p15-24>.

was born from selected people who never stop honing their sensory sensitivity, cultivating body flexibility, and learning as much as possible about the natural phenomena around them.³

Through self-exercise in Beksi pencak silat, it is hoped that teenagers will be able to really know how to defend themselves properly and correctly because in Beksi there is an understanding of religion, which can enrich character education, which teenagers may not get optimally when learning at school. One of the characteristics of teenagers is the desire to fight. These characteristics must be directed and given understanding so as not to give rise to attitudes that can harm themselves and others. The turbulent emotions of teenagers must be channeled in the right direction.⁴

On the other hand, there are many stories of teenagers who become reformers and disruptors and produce change and civilization. The success stories of these teenagers must be an inspiration so that they always act positively. Positive potential in teenagers must be directed because if it can be maximized, it will produce strength that can be built. The potential of teenagers must be appreciated and given space that suits their tastes. The great potential of teenagers must have a platform and be channeled in a positive direction.⁵

Character education moves from knowing to doing or acting. William Kilpatrick stated that one of the causes of a person's inability to behave well even though he already has knowledge about goodness (moral knowing) is because he is not trained to do good (moral doing). Referring to this idea, the success of character education really depends on the presence or absence of knowing, loving, and doing or acting in the implementation of character education.⁶

Juvenile delinquency in the study of social problems can be categorized as deviant behavior. From the perspective of deviant behavior, social problems occur because there are deviations in behavior from various existing rules in society or from applicable values and norms. Juvenile delinquency is an action by someone who is not yet an adult who deliberately

³ Yuzar Purnama, "MITOS SILAT BEKSI BETAWI," *Patanjala : Jurnal Penelitian Sejarah Dan Budaya*, 2018, <https://doi.org/10.30959/patanjala.v10i2.371>.

⁴ Mega Elvianasti et al., "Exploring Indigenous Knowledge of Traditional Martial Art 'Silat Beksi' to Identify Contents and Contexts for Science Learning in Biology Education," *Pegem Egitim ve Ogretim Dergisi* 13, no. 2 (2023), <https://doi.org/10.47750/pegegog.13.02.40>.

⁵ Khairul Walid and Mohamad Salik, "Rekonstruksi Pemikiran Agama Dalam Mencegah Kemunduran Moralitas Pemuda (Telaah Pemikiran Sir Muhammad Iqbal)," *Jurnal Filsafat Indonesia* 5, no. 1 (2022), <https://doi.org/10.23887/jfi.v5i1.36375>.

⁶ Dwi Purwanti, "PENDIDIKAN KARAKTER PEDULI LINGKUNGAN DAN IMPLEMENTASINYA," *DWIJA CENDEKIA: Jurnal Riset Pedagogik*, 2017, <https://doi.org/10.20961/jdc.v1i2.17622>.

violates the law and is known by the child himself, so that if his actions were discovered by law officers, he could be punished.⁷

Deviant behavior in adolescents can be considered a source of problems because it can endanger aspects of life in society. The use of the concept of deviant behavior implicitly implies that there are rules that are followed. Behavior that is not in accordance with these rules is deviant. Knowing the background of unintentional and intentional deviant behavior, including because the perpetrator does not understand the existing rules. Meanwhile, deviant behavior is intentional, not because the perpetrator does not know the rules.⁸

Almost all teenagers have committed delinquency, especially at the level of ordinary delinquency such as lying, leaving without saying goodbye to their parents, wandering off or going without a clear purpose, fighting with friends, throwing rubbish carelessly, and other types of ordinary delinquency. Delinquency leads to violations and crimes such as stealing, drinking, and even delinquency, which often occurs in teenagers, such as sex outside marriage, murder cases, hanging out on the side of the road, drug abuse, brawls between students, and even abortion.⁹

Deviant behavior can be considered a source of problems because it can endanger the upholding of the social system. The use of the concept of deviant behavior implicitly implies that there is a standard path that must be taken. Behavior that does not follow this route means that it has deviated. Meanwhile, deviant behavior is intentional, not because the perpetrator does not know the rules. What is relevant to understanding this form of behavior is why someone commits a deviation, even though he knows what he is doing violates the rules.¹⁰

Silat Beksi, commonly called Maen Pukan Beksi, is a typical Betawi silat that is famous for its punch speed and close-range skills. His most prominent characteristic is a reverse boxing (inside arm facing up) with a swing (shoulder movement) to increase the power of the punch and the reach of the hand. This reverse fist is the main element in many symbols of the Beksi silat school.

⁷ Badrah Uyuni, "RELATIONSHIP BETWEEN POLITICS AND DAKWAH IN THE QUR'AN AND AS-SUNNAH," *Al-Risalah* 12, no. 2 (2021), <https://doi.org/10.34005/alrisalah.v12i2.1382>.

⁸ Lutfi Faishol and Alif Budiyo, "Peran Pusat Informasi Konseling Remaja (PIK-R) Dalam Meningkatkan Kemampuan Kontrol Diri Perilaku Menyimpang Remaja," *Coution : Journal of Counseling and Education* 1, no. 2 (2020), <https://doi.org/10.47453/coution.v1i2.154>.

⁹ Niken Agus Tianingrum and Ulfa Nurjannah, "PENGARUH TEMAN SEBAYA TERHADAP PERILAKU KENAKALAN REMAJA SEKOLAH DI SAMARINDA," *Jurnal Dunia Kesmas* 8, no. 4 (2020), <https://doi.org/10.33024/jdk.v8i4.2270>.

¹⁰ Heni Puspita, Vina Anggraeni, and Tia Ivanka, "PENYULUHAN GENRE ORANG MUDA HARAPAN BANGSA," *Jurnal Ilmiah Mahasiswa Kuliah Kerja Nyata (JIMAKUKERTA)* 1, no. 1 (2021), <https://doi.org/10.36085/jimakukerta.v1i1.2685>.

This martial arts science combines strength, speed, accuracy in achieving targets, as well as dynamism in movement and bodywork, all of which are summarized and arranged neatly in the dimensions of the movements. Hard punches and elbows are the characteristics that differentiate this martial art from others. This makes Beksi a favorite practical martial art for Betawi youth to defend themselves.¹¹

Edges, catches, grips, dodges, locks, slams, kicks, and punches are movements that are often practiced in his moves. His blows are very fast and continuous at close range, making them difficult to avoid and parry. His moves are known for being hard, fast, concise, and aimed at vital places on the body. Beksi has also received recognition as a skilled close-range, empty-handed pencak silat style from domestic and foreign martial arts experts.¹²

In Beksi silat, there are religious values contained. Juvenile delinquency that often occurs must be minimized with all efforts being made. Through silat beksi activities, character education can be indirectly instilled. Not only physical fitness, Silat Beksi can also provide spiritual fitness through character education, which is embedded with religious values within it.

B. Method

This research uses a qualitative methodology that is based on existing conditions in the field. The analysis used is observation based on actual events, observing the participants one by one in order to find out the extent of the participants' development and understanding of the material provided. In practice, many teenagers fall into promiscuity, which has the potential for negative actions.

This research will be conducted in Kampung Silat Petukangan Utara, South Jakarta, which is the location of the Silat Beksi activity center and has a community of teenagers who are active in the practice of this martial art. Teenagers aged 13–18 who actively participate in Beksi Silat training Conduct participatory observations during Beksi Silat training to directly understand the dynamics and interactions within the community.¹³

¹¹ Syarifah Azharina, Octarina Budi Lestari, and Dwi Setyasih, "Perancangan Video Animasi 3D Menggunakan Teknologi Motion Capture Tentang Pengenalan Teknik Dasar Ilmu Beladiri Pecak Silat," *ICIT Journal* 8, no. 2 (2022), <https://doi.org/10.33050/icit.v8i2.2411>.

¹² Harlandea Marisa Renimas, "Kesenian Gambang Kromong Di Perkampungan Budaya Betawi Setu Babakan Jakarta Selatan : Kajian Sejarah Dan Enkulturasi," *Skripsi. UNNES. Jurusan Sendratasik, Prodi Pendidikan Seni Musik, Fakultas Bahasa Dan Seni*, 2016.

¹³ Indriyana Uli and Lizawati Lizawati, "Teknik Observasi Lingkungan Berbasis Kearifan Lokal Dalam Meningkatkan Kemampuan Berpikir Kritis," *SeBaSa* 2, no. 2 (2019), <https://doi.org/10.29408/sbs.v2i2.1569>.

The data collected will be analyzed qualitatively using a thematic approach. Interview data, observations, and documents will be combined, grouped, and analyzed to identify patterns, main findings that will become conclusions, and themes related to strengthening character education through Silat Beksi.

C. Results And Discussion

1. Beksi south Petukangan Silat Village activities south

Beksi Silat Village is a thematic village in which there is the Beksi Petukangan Silat College Center, which relies on five Beksi Silat Professors (H. Godjalihh, H. Hasbullah, Simin, Nur, and Mandor Minggu). It started to move and stand in an organized manner on April 11, 1985, with the name 'PERGURUAN SILAT BEKSI 1985'. They have used Beksi silat as a tool of struggle and preaching since the colonial era until now in the Petukangan area, where it has spread throughout Jabodetabek and abroad. Based on this, the designation of Petukangan village as Beksi Silat Village emerged. The activities held at Beksi Petukangan Silat Village are in the form of discussions, appreciation, and attractions on an ongoing basis. Furthermore, on Monday, August 5, 2019, the activists of Kampung Silat Beksi Petukangan agreed and agreed to legalize it based on a legal entity with the name 'FOUNDATION KAMPUNG SILAT PETUKANGAN' in accordance with the Articles of Association and Bylaws that had been determined together.

The foundation has aims and objectives in the humanitarian, social, and religious fields. To achieve the aims and objectives of the foundation, it is carrying out activities that, of course, are in accordance with the following vision and mission: The vision of the Petukangan Silat Village Foundation is to make Petukangan Silat Village a tourism, historical, cultural, and religious destination. Meanwhile, the mission of the Kampung Silat Petukangan Foundation is to build a center for Kampung Silat education and training facilities, explore and develop local cultural treasures, build creative economic centers based on local culture, maximize research, organize regular events, and promote Kampung Silat Petukangan in a structured, systematic, and massive manner. In the humanitarian sector: preserving the environment; providing assistance to victims of natural disasters; providing assistance to refugees resulting from war; providing assistance to the homeless, poor, and orphans; Providing and organizing shelter and funeral homes; providing document protection

In the social sector: Establishing and organizing formal, non-formal, and informal educational institutions; Establishing and running orphanages, nursing homes, and retirement homes; Establishing and running hospitals, polyclinics, and laboratories; Organizing sports and arts development; Organizing studies in the field of science, including research, seminars, and training; organizing comparative studies; Organizing education and teaching in formal fields from kindergarten (TK), elementary school (SD), junior high school (SLTP), general high school (SMU), or vocational high school (SMK); Organizing formal and non-formal educational institutions, arts and culture schools, tourism, courses, vocational, life skills, and training.

In the religious sector: Establishing worship facilities; organizing Islamic boarding schools, madrasas, and ta'lim assemblies; receiving and distributing charity, zakat, infaq, and sadaqah; Increasing religious understanding; carrying out religious broadcasts; Religious comparative studies Apart from that, YKSP is also developing another sector, namely the people's economic development sector, with plans for a cultural tourism village project. Various things were prepared to achieve this project. This can be seen from the frequently held entrepreneurship training, such as typical Betawi culinary training (training in plotok beer, shawl mayang, nasi uduk, making ondel-ondel, etc.). YKSP has become the center for Beksi silat schools in Petukangan and its surroundings, as a place for coordination, appreciation, development, and broadcast of Beksi silat.

In the Beksi College, there are two ritual events: apostleship and fasting. Rasulan is one of the events that must be carried out as a sign that he is accepted as a member of Beksi. Then, apart from that, apostleship is intended as a sign of gratitude, and it is a mandate from teachers. The implementation of the apostleship begins with tawasulan, reading *tahlil* verses, dhikr, and *shalawat*, and ends with prayer. After reading Surah al-Fatihah, continue by reading the first verse to the fifth verse of Surah al-Baqoroh. Then continue by reading the letters al-Ikhlās (Qulhu) three times, al-Falak, and An-Nas. Then, after reading the verses and surahs of the Koran, it is continued with the reading of the dhikr and prayers of the prophet, such as kalimat thoyibah. *Laa ilaa ha illa Allah Muhammad rosulullah, subhana Allah wa bihamdihi, subhana Allah hil a'dzim, and allahumma shalli a'ala saidina Muhammad, allahuma shalli a'lahi wasallim.*

Initially, Beksi teachers also mastered religious knowledge, so usually after being taught religious knowledge they continued with learning self-defense. Because playing

with martial arts is like a machete with a sheath. The machete is martial arts while the sheath is religious knowledge. So that the machete can be used for benefits.

2. Silat Beksi Petukangan Training Material

Playing at a later stage, the term playing at its development, is better known as Beksi, is a name for learning activities and physical and psychological development exercises that are useful for guarding and defending oneself from attacks from outside parties which are reflected in organized and orderly movements (stances). moves).

Furthermore, when we entered the 1985s, Beksi silat began to develop from Beksi silat, which was traditional in nature, to achievement silat (from tradition to achievement), thus universities emerged, so this year was named the first peak of Beksi silat. At the beginning, especially during the colonial period and revolution, studying Beksi was taught in secret. Then it developed in a limited way, until in 1985, Beksi silat learning began to be opened to the public. And in 1985, all the universities gathered to declare that all Beksi universities were united, with around 500–700 students. Then the second peak was in the hands of Baba Sabenuh, and until 2009, many Beksi universities became legal entities.

In Beksi silat, two things are taught that are interrelated and two things that need each other. These two things are physical and spiritual. Spiritual learning is reflected in apostolic terms. Meanwhile, physical learning is reflected in movement (stances). Globally, Beksi's moves are divided into two categories: basic moves and development moves. The basic moves have the same character throughout the school, such as beksi moves, gedig moves, and tancep moves. Meanwhile, development moves are moves other than basic moves, which are developments of basic moves.

Then the twelve (12) Beksi moves are divided into four (4) stages and studied for 3 months at each stage. Before learning the 12 Beksi moves, you need an introduction and understanding of the history and movements of the Beksi moves. It is mandatory to study, understand, and be familiar with the basic introductory learning material for Beksi silat carpentry (reading the Beksi promise or pledge, Beksi gymnastics, and Beksi stance movements).

3. Beksi Silat in Character Formation

The term Beksi then developed into a four-step or four-corner defense, where all sides must receive protection. The meaning of Beksi is an acronym for "be devoted to fellow human beings". The meaning of Beksi for him is experiencing a slight shift to doing good

for your fellow people. According to him, doing good is a necessity for humans in life as social creatures who need each other. (baba Nafis interview 2021)

Beksi Silat in Petukangan is a silat that existed for a long time before independence. It is clear that Beksi's identity began to surface during the physical revolution, where the fighters used martial arts as a science of war to seize and defend the independence of the Republic of Indonesia.

Furthermore, when entering the 1985s, Beksi silat began to develop from Beksi silat, which was traditional in nature, towards achievement silat (from tradition to achievement), thus universities emerged, so this year was named the first peak of Beksi silat. At the beginning, especially during the colonial period and revolution, studying Beksi was taught in secret. Then it developed in a limited way, until in 1985, Beksi silat learning began to be opened to the public. And in 1985, all the universities gathered to declare that all Beksi universities were united, with around 500–700 students. Then the second peak was in the hands of Baba Sabenuh, and until 2009, many Beksi universities became legal entities.

The benefit of Beksi silat in character formation is that moral development is carried out before learning Beksi with advice, because advice (moral and character development) is part of the apostolate, and two days before the apostolic tradition, the students are given moral formation. The advice given is related to religious obedience (love for Allah and His Messenger, devotion to parents and teachers), love and pride for one's homeland, region, and country, and then advice about personal responsibility such as self-reliance to support life by doing good and halal work.

Strengthening character in Beksi silat, especially the apostolic process. The apostolic tradition carried out in Beksi silat is full of educational values. Cognitive, affective, and psychomotor elements are contained in Beksi silat. Cognitive is reflected in the movement theory of moves, affective is reflected in the apostolic process, and psychomotor is reflected in the actions, mannerisms, and behavior of the students. The character present in Beksi silat, with its apostolic traditions, can be seen in all Beksi silat activities, both teachers and students, and in the community's response. Among the characters that appear are

3.1 Religious, meaning that *adap* is put forward (such as always having advice on praying, being filial to parents, for example giving permission to parents before going to practice, training held after prayer, etc.). Another thing that is mandatory for a Beksi teacher is

- Must monitor students well, meaning that if a moral violation occurs then they must be given guidance, even if necessary, go to the parents to provide guidance to the students.
 - As a teacher you have to be patient, because when educating students (of various kinds) there are those who are lazy in studying, there are people whose morals are not good, etc. For example, there is a student who likes to drink alcohol, then with the teacher's approach and guidance the student gradually abandons this bad behavior. So as a teacher you must be able to protect your students
- 3.2 Be filial to parents, for example giving permission to parents before leaving for practice, lowering your voice when talking to teachers and parents, etc.
- 3.3 Social Care, such as getting along and helping each other, especially in college. The connection with this is in the Bekasi Strait according to the narrative of Baba M. Soleh "the meaning of Bekasi according to H. Hasbullah is that it is called Bekasi because the blow is a celentang, meaning the hand of the celentang is a symbol of people praying, then if we have prayed then H. Hasbullah names it Bekasi" Be Devoted to Your Fellow Human Beings” means that we must be devoted to everyone
- 3.4 Nationalist: Apart from reflecting the values of nationalism, which are symbolized in the form of clothing and behavior, there are other things that show the extraordinary nature of Bekasi silat, namely love between people, tribes, religions, and nations. This is stated in H. Hasbullah's advice to his son, M. Soleh: "Beksi is also adapted to the style, which is struck in the shape of a boar. So H. Hasbullah said that when the blow was still short, it was Bekasi, and that was also our brother. H. Hasbullah's message to his son Baba Soleh: "Leh, if you already understand Bekasi silat, never be arrogant, never underestimate anyone, especially fellow Bekasi; you have to be kind to people; you have to share your knowledge with anyone; and if there is, don't correct it in public right away. When you have free time, call me and give you advice. According to Baba, the meaning of Bekasi as conveyed by H. Hasbullah is an acronym for "be devoted to your fellow human beings.
- 3.5 Independent means, the teacher always advises you to look for a halal job, even if it is a very simple job.

South Jakarta Kodim's traditional pencak silat martial arts festival.



Image caption 1 Beksi silat for young women

D. Conclusion

Silat Beksi is part of the rich cultural heritage and is rooted in the Kampung Silat community. Through Beksi Silat training, teenagers can appreciate and understand the traditional values and cultural heritage of their village. Beksi Silat training requires high discipline and responsibility for maintaining discipline within the group. This helps teens develop important characteristics such as perseverance, commitment, and responsibility. Participating in the Silat Beksi community can help teenagers increase their self-confidence. Through repeated practice and accomplishments in competitions, teenagers learn to believe in their own abilities. Silat Beksi teaches skills for dealing with conflict positively and controlling emotions. Teenagers learn how to respond calmly and tactfully to conflicting situations. Silat Beksi is based on strong moral and ethical values, such as respect for others, loyalty, and integrity. This helps teens understand the importance of behaving well in everyday life. Silat Beksi has great potential as a tool to strengthen character education for teenagers in Silat Village. Through the training, values, and social experiences provided by Silat Beksi, youth can develop strong and positive characters that will help them become better and more thriving citizens of society.

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